

## Our Bible School

### PRAYER MEETING TOPICS

J. L. GILLIN

CHARACTER STUDIES.—JACOB

No. 2.

- a. Jacob's dream. Gen. 28: 10-22.
- b. Meets his future wife. Gen. 29: 9-12.
- c. Serves seven years for Rachel. Gen. 29: 20. In those times men bought their wives.
- d. Deceived by Laban. Gen. 29: 22-26. (1.) Here we see the deceiver deceived. Mark 4: 24. (2.) Note that Jacob did not intend to have two wives. (3.) But note also that he suffered for it.
- e. Drives a sharp bargain with Laban. Gen. 31: 1, 2. (Read at home. Gen. 30: 25-43.) (1.) Did he do right or wrong?
- f. Forsakes Laban by stealth. Gen. 31: 17, 18. Why did he fear his father-in-law?
- g. Sends messengers of peace to Esau. Gen. 32: 5, 6, 7, 8, 11.
- h. Jacob's night wrestle. Gen. 32: 24-30. (1.) He had come to a place where craftiness and deceit could not help him, and he had to cease from them and throw himself upon God. (2.) This is the great dividing point of his life. (3.) Notice the change in his name from "Supplanter" to "A Prince of God." Rev. 2: 17.
- i. Reconciled to Esau. Gen. 33: 4.
- j. Did Esau hold spite?
- k. Gives up family idolatry to serve only one God. Gen. 35: 2-4.
- l. Grief at Joseph's supposed death. Gen. 37: 31-35.
- m. Sends his sons to Egypt for food. Gen. 42: 1, 2.
- n. Goes to Egypt. Gen. 45: 5.
- o. Death. Gen. 49: 33. (The teachings of his life will be presented next week.)

### DEATH AND THE FUTURE LIFE

*What certain Bible characters say concerning death and the future life.*

*Paul.*—The wages of sin is death. Rom. 6: 23.

*The Lord God.*—The soul that sinneth, it shall die. Ezek. 18: 4.

*Job.*—If a man die, shall he live again? Job 14: 14.

*Jesus.*—I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. John 11: 25-26.

*Paul.*—As in Adam all die, so in Christ shall all be made alive. I Cor. 15: 22.

*Daniel.*—Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. Dan. 12: 2.

*Jesus.*—Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done

evil unto the resurrection of damnation. John 5: 28-29

In that day shall it be said unto us, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; or shall it be, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. 25: 34-41.

*David.*—The wicked shall be turned into hell, and all the nations that forget God. Psalms 9: 17.

*Jesus.*—Except ye repent ye shall all likewise perish. Luke 13: 3.

*Peter.*—If the righteous scarcely be saved, where shall the ungodly and the sinner appear? I Peter 4: 18.

*Paul.*—Who (they) shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. II Thes. 1: 9.

To those who are risen with Christ (Col. 2: 12) and walk in newness of life (Rom. 6: 4) *Paul* writes, If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. 3: 1-4. Note the contrast—the one away from the presence of the Lord, and from the glory of his power—the other appears with him in glory.

Dear unconverted reader, which do you prefer—an eternity with demons where the fire is not quenched, and where the worm dieth not—or an eternity with God, in whose presence is fullness of joy, at whose right hand are pleasures for evermore. Psalms 16: 11. This transcendently happy future state is offered you in Christ Jesus. Will you accept him as your Savior, and obey him as your Lord? How shall we escape if we neglect so great a salvation? Heb. 2: 3. Escape is impossible. There is none other name under heaven, whereby we must be saved. Acts 4: 12. Other foundation can no man lay than that is laid, which is Jesus Christ. I Cor. 3: 11. God's way of salvation is through his only begotten Son. For God sent not his son into the world to condemn the world, but that the world through him might be saved. John 3: 17. Glory be to his name.

Let us hear the conclusion of the whole matter. Fear God, and keep his commandments, for this is the whole duty of man. Eccl. 12: 13. Take heed, for it is written, Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. 6: 7-8. How are we sowing? The Lord enable us to sow to the Spirit, and to Him be all the glory.

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Dayton, O.

Enterprise is the feet of truth.

### INFORMATION WANTED

*Dear Editor:* I have a few important questions I wish put in the EVANGELIST and kindly ask our dear brother J. B. Wampler, of Blanco, Pa., to answer.

I do not want the brotherhood to think I am growing sceptical on the subject of Apostolic baptism, but am seeking to become more proficient that I may be more useful in heralding God's truth. We hope great good may grow out of these questions in giving light to all those who may not be informed thoroughly along these lines.

Hence I submit the following questions:

1. Is infant trine immersion as practiced by the Greek Church Apostolic?
2. If not when was it introduced into the Greek Church?
2. Is single immersion trinity in unity? Please explain.
4. Is trine immersion more than trinity? Please explain.
5. Inasmuch as Christ died once for our sins, was buried once, rose once, does this warrant three actions in baptism?
6. Does the triple action in baptism represent three burials, three deaths and three resurrections?

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### ANSWERS TO THE ABOVE

No. 1. Trine immersion is Apostolic. But infant baptism is not Apostolic. And never was.

No. 2. Infant trine immersion was performed before the Greek church existed independent of the Latin. The division occurred in the ninth century (879) under Photius, who was patriarch of Constantinople. Photius taught that the Holy Ghost did not proceed from the Father and the Son. But from the Father only. For this he was anathematized and declared a heretic. Under St. Cyril the Nestorians were anathematized and condemned as heretics, for the same cause, and this was confirmed by the general council of Ephesus in 431. Vincent Milner says, the Greek church baptized children from four years old to eighteen. Just the time she began to dip infants I cannot tell, but she always did and still does practice the apostolic baptism "trine dipping." She did not introduce this mode and form but continued that which was then the general practice, and inasmuch as infants were baptized before the division (879) she followed that heresy at some period after the division.

No. 3. It is neither trinity in unity, nor unity in trinity, but is a heresy that was brought about through the Arians and Eunomians who denied the trinity as being equally divine, and as a consequence instituted the single immersion, not earlier than the fourth century, and as it is in fact a denial of the divinity of the "trinity," it is Fatherless, Christless, Spiritless, and consequently cannot be apostolic. Arius who was an ambitious Presbyter started the sect about 315 of which the Eunomians were a branch. Arius was the first heretic of which we have any record, and was denounced as such at the council of Nice, A. D. 325.

No. 4. Not when properly observed. If